shops to supply her with goods, but took a special pride in buying each product from the town where the best quality of it was manufactured. She could do this either by my father's being posted within its district, by going there on a pagoda-visiting expedition, or by having relatives posted there; and a survey of all the household possessions I can remember makes a cross-section of Burmese crafts. All our blankets were Burmese *saungs*, good stoutly woven cotton pieces, about 7 feet long and 4½ feet wide. We had single ones of red, black and yellow stripes which looked very bright and barbaric; they came from the Chin Hills. We used these in the hotter months. During the colder months we used thicker *ok-saungs* which we got from Pakokku; they were 14 feet long and used doubled, with a fringe at both ends. These were woven very strong and white, with bold red stripes on them in pleasing combinations. All these saungs washed more and more beautiful to our childish eyes. My mother had a big collection of them in wooden chests and some of them have lasted 30 years and are still beautiful.

She was also very jealous of her collection of *hpyas*, mats for sleeping or sitting on, woven closely of the fibres of a reed called *thabaw*, or, finer still, of the outer skin of a grass-like plant, the *thin*. These light and flexible mats or *thinbyu* came from Laymyethna, "The Town of Four Faces". They were equally smooth on both sides and had velvet borders piped on, broad at one end and narrower at the other, to distinguish the head end for nobler use, and to be sure of always resting the feet on the same ignoble end. We had them in big sizes for the beds and for afternoon naps on the verandah, and smaller sizes for prayers and for visitors to sit on. My mother kept them in rolls, five or six rolled together according to quality, covered with a cylinder of ticking and stood end up along her dressing-room.

Although we used imported crockery for the table we could not do without Burmese pottery for other purposes. Water-pots and goblets of light pottery from Twante, near Rangoon, were necessary to keep the water cool. There must be special pots for the altar water, for washing faces, for drinking water (in which pot, however, we kept a sand filter bought from Rangoon), and goblets in all bedrooms. For baths we had big black voluminous jars from Upper Burma, of a less porous pottery with a salt glaze on it, about 30 inches high and wide-mouthed. Smaller ones like these were kept for pickling mangoes and other green fruits. In the kitchen also, the modern aluminium pots would not do for such purposes as cooking acid leaves and fish curry that had tamarind in it; an earthen pot was always used for *chinbaung*, roselle leaves. Moreover, the *salaungbon*, or cover, of an earthern pot can always be used for baking fish paste, a daily

around that we had meritoriously praised the Lord Buddha, and then touched the earth with the striker to pass the message to the spirits there also. These big bells may weigh up to 25 tons; the bell at Mingun is said to be the second largest in the world. They are all inscribed with lauds and invocations for the welfare of the donor. Gongs of brass are the bells of the town-crier; all announcements are punctuated with the striking of a gong. *Maung le htu tè* is the equivalent of "broadcasting it around the town". Much attention is paid to the melodiousness of gongs for the Burmese have a musical instrument called the *kyi-waing*, which is a circular frame on which graduated gongs are hung and beaten with a knobbed stick to harmonize with the rest of a Burmese orchestra.

There were numerous other objects for which my mother would never accept a substitute from English shops because they did not cater for our ingrained customs. Soup never tastes right when eaten with a metal spoon—we always used Burmese china spoons bought for about one anna each; rice is not to be stirred with a metal utensil either—the Burmese wooden ladle for this is the *yaung-ma*, the same word as for sister-in-law, the stirrer of trouble. There were, of course, particular places in Burma which supplied particular articles of dress, but I took an interest in this only when I was grown up.

What delights me is to find now that, in the imported things about the house also, all minkadaw households bought a standard type. This was probably due to the enterprise of Messrs. Rowe and Co., a Rangoon firm selling general goods, which established branches in all district towns to provide officers with anything they could not buy in native shops. We all bought Gold Medal camp chairs and camp cots from Rowe's. We bought durwan's kerosene lamps for bedrooms, Storm King and Petromax lamps with incandescent mantles for sitting and dining rooms, we bought crockery which came out in three or four good standard patterns, with an adaptation from the orthodox English dinner service to provide soup and curry dishes suitable for Burmese meals. We got cane furniture made in the local jails, odd chairs and always the half-wood half-cane stores box to serve on tours, and the long basket trays in which my father's files and papers would come home and go to the office every day, on the head of the *chaprassi*. The *hpas*, soft expandable cane boxes in which Burmese people pack their bedding when travelling, were always covered with green canvas from Rowe's. With these hpas, matching the Gold Medal camp cots and chairs, the boxes from the jails, a clerk and two or three girls looking after the children, and a general air of solicitous attention from the people around, no one could mistake an a-so-ya government official's family on its touring travels.

(42)

CHAPTER SEVEN

805 527 ROUND about the end of January each year, for our lunar dates do not fall on the same calendar dates every year, we celebrated my father's birthday. All Burmese celebrations have a basis of "doing merit" either in feasting people and perhaps fasting oneself, distributing gifts, or inviting monks to preach and others to hear them. An atmosphere of enjoyment is possible in these good works because Burmese people do not believe in divorcing their praying from their merry-making; usually both are carried out in the same room, the pleasure after the holiness; and the donor feels a great satisfaction of spirit as he says; "*A-hmya a-hmya* : Share with all, share with all (the merit from his good deed)." The friends gathered around reply to this "*Tha-du, tha-du* : Well done, well done."

527 •352 On my father's birthday monks were "lifted" or invited to the house for a grand meal. All the Western chairs and tables were moved out of the sitting room; and one end of the room was laid with carpets of red and green rose design, specially kept for such occasions in all Burmese houses. This was for the monks to sit on and facing them the people would sit on mats. Between the monks and people were laid out all the presents for the monastery.

792 192 [431] I was always sad when I saw these presents; to my childish eyes they looked so uninteresting. A monk who renounces worldly goods is allowed to possess only eight articles, three pieces of cloth which form his robes, a begging bowl, a mat, a blade, a needle and a water strainer. Dagas or donators can, therefore, only give these, or other articles necessary to the way of life conforming to their precepts. Such include religious books, mats, candles and matches, brooms, spittoons. These last make very elegant presents, and are a common sight at all distributions of presents, the standard pattern being of white enamel, with a red band around the edge. Children are told of one monastry whose holiness is so high that a spittoon donated to the monks there will echo the name of the donator each time a monk spits into it. With the presents all laid out, the monks walk in in a row, and sit with eyes downcast and legs crossed. My mother and father make obeisance to them and send for us after a few words with the chief monk. We were always nervous and subdued on these occasions; in speaking to a monk a vocabulary of honorifics has to be used, even for "Yes". The hpongyi always made

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

342 addition to this a mi-kat stands beside it. This is a broad
731 griddle, or flapper kind of thing, and its object is to beat out
355 the flame which may be caused by a spark lighting on the roof. In addition to this, in many parts of the country, pots full of water are always kept in readiness on the tops of the houses, so that when the hour of danger comes, the householder may douse his roof, and so do the best for himself. In Mandalay, under native rule, some of the pa-gwets, and other outcasts, patrolled the streets all night, to watch for and prevent fires as much as possible.

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342 Another kind of roofing is wā-kat, a sort of flat tile-like construction, six feet long by two feet broad, made of coarse bamboo matting. Bamboos split in half down the centre, and with the knots smoothed away, are also used. They are placed close together, with the hollow side upwards, extending all the way down from the ridge to the eaves, and over these again are placed others with the rounded side up, the whole presenting rather a curious appearance, but making a very serviceable roof and not nearly so dangerous as the leaf or grass thatching. The leaves of other trees are also occasionally used, but the simplicity and cheapness of the dani roof make it by far the most prevalent in the delta, as grass is elsewhere, notwithstanding its danger. In Rangoon and Maulmein, shingles, that is, small wooden slabs like slates, are being very generally introduced.

In the better class of houses the floors are made of planking, but poorer people have nothing better than a series of whole or split bamboos laid side by side on the cross-beams and tied down with rattans. This is not very pleasant to walk on, and has the further disadvantage of being anything but cleanly, for the spaces between the bamboos offer an irresistible temptation to drop all litter and garbage on to the ground immediately underneath the house, and were it not for the pariah dogs the sanitary condition of the place would soon be very bad.

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352 The house is thus simple enough in its character, but
177.35 the furniture is still more so. Intercourse with the English
369 has indeed brought many Burmans to indulge in English luxuries, and in many houses in Rangoon and the larger district towns, chandeliers, bookcases, pictures, and even

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

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statuary are to be seen, besides abundance of chairs and tables, and occasionally bedsteads, while clocks, kerosine lamps, looking-glasses, and lounge chairs are universal. But it is very different in the village houses. There is practically no furniture at all there, for a chair is of no use to a jungle Burman, and without chairs tables are equally useless. Consequently all that is to be seen in a village house is the goodman's box, and a few woven mats and hard bamboo pillows to sleep on. Cots are not used, for one of the Ten Precepts, to be kept on duty-days, is that one must not sleep on a high place. The only furnishings visible are the mats rolled up during the day with the rugs or blankets which serve for bedding. The mats themselves are probably home-made, manufactured from fine strips of bamboo, the best being those with the polished silicious surface outside, which stand any amount of work. Softer, finer articles are made from the skin of the theng, a species of rush, which takes a black dye, and is often worked into patterns, but no one has anything more elaborate, and indeed nothing better could be wished for. A cooler bed could not easily be found. In the country, also, the cooking place during the rains is in the house. During the fine weather culinary operations are carried on in the open air, behind the premises. The cooking range is nothing more than a box, two or three feet square, and six inches deep, filled up with earth or ashes, and on the top of this the wood used as fuel is piled. The cooking utensils and the dining service are equally simple. The former consists of nothing further than two or three earthen pots with lids to them, and a wooden spurtle to stir the contents with. Close at hand is a jar full of water, with a ladle—half a cocoa-nut with a handle through it. These are all the kitchen appliances. In place of table there is a huge round dish of lacquered wood, called a byat. These byats are sometimes as much as three feet and more in diameter, and on them is heaped up in a gigantic pile the rice, while the curry is served in little bowls disposed round about. A young couple have, therefore, no ruinous expenses when they set up house. The inventory of effects accessarily is soon made.

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Outside the house there is not much more to notice.

2:Scott G-5 (1870's-1909)1910 AP1 Burma (Kachin) AP1
Burmese AP4

Be 231 779

customer has gone his way. It used to be a common thing in the palace, during the late king's reign, to let loose a number of birds for the delectation of foreign worshippers at the golden feet, and the expansion of the royal merit. Ill-natured people said all the birds were recaptured in the next room, and appeared again for the next display of charity; but of that I can say nothing.

Be 342 351

Each house, with its ground, is surrounded by a rude fence more or less substantial according to the character of the district. Where there are many tigers or ill-doers, and especially north of Mandalay, where formerly the Kachins might swoop down any night, this is made very high and strong, and is further rendered effective by a formidable array of sharpened bamboos. Except where the British have taken the matter in hand, the village roads are simply places where the jungle is kept from growing. There is no attempt at metalling; in fact there is no material for the purpose. In some pretentious villages indeed there is a raised path formed of bricks set on edge, and about three feet broad. This is regarded as a public work of great value, and a distinction to the inhabitants of the place. It usually leads to the monastery. In many villages, however, it would be impossible to move about during the rains without some such contrivance. The mud would be too deep, and logs are slippery even to bare feet.

Ba [563]

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Swinging by a couple of ropes from the roof hangs in the centre of the house a rude basket, made snug with a blanket or some old clothes. This is the baby's cradle, and the mother may often be seen sitting by it crooning and gently swaying it backwards and forwards. Some of the lullabies are very clever. I have tried to give a version of one of the most popular, with as near an approach to the metre as practicable. It is sung to the favourite te-dat air.

Be 539

SEIN-NI LA-YAUNG

Clouds in Heaven,
Bright as levin,
Dyed with rosy diamond's light,
Did the Nine Gems
Stud your white hems,

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It will be noted that most of the living takes place on the downstairs floor where the bedrooms and the porch are located. The altar is also located downstairs

U Myaing explained that the altar should be upstairs but it was more convenient downstairs. The posts on which the house rests rise a few feet above the ground. In all there are about 15,050 cubic feet enclosed by the house. Of this amount 1450 cubic feet are used for sleeping quarters for the family, 729 cubic feet is devoted to religion in the altar room, and 800 cubic feet is used in the kitchen for preparing food. The rest of the space is for social functions including visitors and relaxation, with some space used for storage.

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In Pathmo there were no beds and no chairs except for one deck chair which had been handed down to U Myaing from his father. There were however, five small stools about four inches high and measuring about 12" by 6". These stools did not have four legs but instead were made of one flat board hammered onto two boards laid on their ends. They had one four legged stool measuring 2½ feet by 1½ feet and about 8 inches high. This was utilized as a chess board. (U Myaing and three or four others played chess four or five times a month in the afternoons. Their house was the only one in the village to possess a board and chessmen, U Myaing having received it from a cousin.) There was another stool about two feet high and one and a half feet square to hold the KYAUK KAR food carrier.

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There were also two round Burmese tables. The smaller one was about three feet in diameter and one foot tall. Ma Aye Myaing could not estimate the diameter of the larger one but she remembered that eight men could eat at a time at this table, and that people who gave charities often came to borrow it for that reason.

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There was a three legged stand for holding two water pots. The pots were placed on two horizontal triangles formed one about two feet above the other by the pairs of wood holding together the three upright feet of the stand. This stand was made by U Myaing at home.

They also possessed two cupboards both of which had been handed down to U Myaing by his father. The first one, used for holding clothes, was three TAUNG high, two and one half TAUNG wide and little less than one

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●352 TAUNG thick. The door had two leaves to it and one mirror. However, this cupboard had fallen into disuse as a receptacle for clothes, the family preferring to keep their clothing in teak boxes. The other cupboard had no mirror and was used to store crockery in. It measured 2 TAUNG wide, three TAUNGS high and little less than one TAUNG thick.

There were also two huge boxes both of which had been received as a bequest from his father. They were very heavy and needed two people to lift each of them. Each measured one TAUNG and five fingers long, one TAUNG broad, and one TAUNG high. Each had four legs two inches high. They were identical and both were used for clothing.

There was also a round table with four legs about two feet tall and with a diameter of two feet. This U Myaing bought in Rangoon for Rs. 3/8.

[291] [562] [651] A special basket was kept for storing women's HTA-MEINS (outer feminine nether garments). The Burmese do not allow mixture of women's and men's clothing. They had one of these baskets with lid in Pathwe. It was bought in Pantanaw and cost them 12 annas.

353 415 The following bric-a-brac is reported:- a porcelain duck and a porcelain rooster which had been handed down for two or three generations and had been used as a receptacle for trinkets and other small articles; a glass elephant also about a hundred years old with drawers to contain trinkets.

The following items are containers which may be regarded as household furnishings: abetel box about a hundred years old with a diameter of about twelve inches; a clay water jug overlaid with porcelain, also a hundred years old; two huge vessels for HSOON, one costing Rs. 25/- and lasting twenty years, and the other costing Rs. 15/- and lasting 13 years.

[25] [796] These vessels were used when the family went to the KYAUNG to observe the sacred days. On such days HSOON for the whole family would be carried in these vessels. A KYAUK KAR food carrier woven of HNEE, (pith of the fibre used for mat weaving and overlaid with KYAUK KAR) cost Rs. 8/- and was used for about thirteen years. Five huge [251] earthenware jars each 3½ feet in diameter and 3 feet high, and three small jars were used to store fish. Each of the large jars cost Rs. 30/- and the small ones cost Rs. 4/8.

a bamboo frame extending for about eight feet. The interior of the house contains piles of small boxes in which the bones and ashes of the P.V.O. dead are stored. Consequently no one lives inside. Seven families live under theeaves on three sides of the house along a narrow strip nine feet wide. The area is divided into a number of rooms "6 TAUNG square - the same room size as in the Pathee house." U Myaing's family occupies 2½ such rooms at the corner of the building. The head space varies from 8 feet against the wall of the house to less than two feet at the edges of the eaves. A break in the eaves forms an entrance at the corner. Figuring one room to be equivalent to a 6 foot square room 3½ feet high, we arrive at a total of 315 cubic feet of living space for the 2½ rooms.

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One and a half rooms are covered with a slightly raised bamboo floor on which U Myaing and his family sleep. A space 6' long by 2' wide is used as a work area and for social purposes, but this is not rigorously claimed, since the adjacent family frequently uses it as a storage space. In speaking of the refugee camp quarters U Myaing says:

> "It is very narrow (cramped) here. We eat and sleep in the same place. At Pathee we kept 2 rooms separately to sleep in. Our house there was very wide and roomy. Here we sleep and cook all in one place."

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The sleeping and eating area is separated from the adjacent family by a woven split bamboo partition about 5 feet high; at five feet three inches from the floor, a number of bamboo poles criss-cross to form rafters on which objects are stored.

Here the sleeping mats are rolled up, along with sleeping equipment which consist of U Myaing's wooden pillow, makeshift pillow of rag bundles, 1 holey woolen blanket. One mosquito net used by U Myaing and his wife is also suspended from these rafters. At the far end of the bamboo flooring, there are three baskets. One of these baskets contains the women's clothing; another contains rice. Two clay pots are at the side. The altar consists of a slant board placed on the wall above the sleeping area and equipped with a flower vase. The objects found in the cooking area are: "U" shaped fire area made by 3 bricks touching on edge, bamboo stool for Ma Aye Myaing, hollow bamboo blow tube for starting fire, cooking pots,

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●352 415 513 [455] [152] [435] [285]

mortar and measurers, market basket, condiments stored in cigarette tins and quart bottles. A discussion on these subjects is found under the chapter on Food.

Details were secured on the following household items:

SAUNG (blankets). Both THA-KA-LAT SAUNG (flannel blanket) and CHIN SAUNG (Cotton blanket) are actually woolen blankets. (cost Rs. 25/-). Heavy cotton blankets are called CHI SAUNG . (cost Rs.15/-). Both are for individual use. In Pathwe U Myaing had one blanket of each kind which would last 3 or 4 years. In camp he has only the GUN SAUNG or Upper Burma blanket which he used for 2 years then brought from Pathwe . The females of the family had 6 cotton blankets between them (cost Rs. 12/ each). They brought 4 from Pathwe, two are "good ones", and two are "torn ones". The cotton blankets are supposed to last for 2 years according to Ma Aye Myaing. Intense love is indicated by the saying "we will go under one blanket", but double blankets are not known.

HSWE-YAR, (Enjoying place) mattress. It is a thin square cloth sack measuring 4 TAUNG on a side by 4 inches in thickness and stuffed with KAPOK. U Myaing had one at Pathwe which would last 7 or 8 years. It was made at home and valued at Rs. 30/-. Daw Aw Zar and the children shared a double mattress, a gift from her neice, in Pathwe but all sleep on split cane mats only in camp.

(KU DIN; raised wooden beds are rarely used in villages.)

GAUNG-ON, (head-lay) pillow. Pillows are made at home. Two may be made from 3 TAUNG (1½ yards) of cloth. They are cloth sacks filled with cotton and last 3 or 4 years - valued at Rs. 3/8 each. U Myaing had 2, and the females 8 at Pathwe. He used a wooden pillow made of small, raised board, while the females use rag bundles.

HPYAR, Sleeping mats. Two kinds are used; a split TA BAW plant mat and a more finely woven thin plant with over 2 under 2 weave mat. They measure 6 by 3½ feet . The mats lasted two years and were woven at home. 4 to 8 mats were kept on hand at Pathwe; here 4 mats are in use.

AYAR-KIN (sleeping place cover) bed sheet: The bedsheet s used in Pathwe measured 6' by 3½' and were made of cotton. Three were used by U Myaing and lasted a year; they cost Rs. 7/- each. Camp: none.

CHIN TAUNG, Mosquito net: One kind was made of fine netted

511 722 361 842 much of the Pathwe space was not vital in that it was used for social or storage functions only. 2987 cubic feet were used in Pathwe for sleeping, cooking, and religious purposes,-approximately 20% of the total amount of space. However, all of the space in the refugee camp was used for these vital purposes. About 1/10th of the Pathwe space for these functions was available in the camp. In commenting on the differences, U Myaing especially stressed the lack of space and the fact that all functions had to be done in the same enclosure. He did not seem particularly bothered about the lack of space for social functions or visitors.

There seemed to be no difference regarding costs of housing - non-existent in both cases beyond the original investment in Pathwe. Also there is no difference regarding use of land surrounding house. The reduction of space available for the altar from a six taung room to a place on the wall seemed to be regarded lightly. The Pathwe house was undoubtedly healthier with its windows and open space, and this handicap will be further discussed under the heading of health.

511 722 ● 352 415 There is considerable difference in the house furnishings of the two places. The quality and the quantity of the objects in the refugee camp are considerably lower. The bric-a-brac (porcelain duck glass elephant, and portelain water jug) were lost in Pathwe and regretted because of sentimental value. The earthen-ware jars used for storing fish have no use here and are not "desired", but the HSOCHE vessels would be useful now. These would cost about Rs. 25/- apiece here. The KYAUK-KAR food carrier is also desired and this would cost Rs. 10/- here. Mosquito nets for Daw Aw Zar and the children would certainly be desirable, but these would cost over Rs.30/- even if made from cheap plain material.

[264] The tables used in Pathwe are not found in camp since the family sit on the floor on the mats and hold their dishes in their laps, and one stool is used in camp and this by Ma Aye Myaing in preparing the food. Storage containers including cupboards and boxes have been dispensed with and their place taken by baskets in camp. The bedding in camp lacks the comforts of mattress and adequate mosquito nets and pillows. The point must be made however, that U Myaing's family is [513] used to sleeping on hard surfaces and it may not be supposed that the

quality of their sleep suffers to any appreciable extent. Americans who live in Rangoon suffer far more relatively from lack of "beauty rest" mattresses. 511 722 [513]

As far as the actual physical needs of the family go, the refugee camp situation does not seem to be far below an acceptable level. The Pathne house gave space far above that actually used for physical needs. The answer here would seem to be that social obligations in Pathne were much greater than here and the actual space fulfilled a real need there. Since such a demand is not present in the refugee camp, the lack of this space is not regarded as a privation. In general the refugee camp quarters are a compressed version of the Pathne quarters and do not represent any true innovations. The family has been able to contract the quantity and quality of their needs, but their nature has not been appreciably altered. The pattern of "Home" has not been shattered, but has been contracted and its quality somewhat changed. 352 415 [574] 511 178

The town of Pantanaw was recaptured from the insurgents early in the month of December 1950. U Myaing and his family are considering whether or not it would be advisable to return home. It seems that the government has offered to send back those who are willing to return. Government offers them, in addition to passage money, other things such as mosquito netting, or so U Myaing thinks. But they are also hesitant and afraid and would like to remain for some time longer in the peace and security of the refugee camp. However, when the country settles down and things return to normal, they would like to return. They prefer Pantanaw because they find it much easier to earn money there. Here they find it more difficult to find work - and it involves harder labour. Also, the prices here are very high in comparison. 722 669 511 [464] [435]

Cooking and Eating Utensils

Ma Aye Myaing does her work directly in front of the fireplace in a squatting position, often resting on the tiny bamboo stool. A few sticks of firewood, or brush, are placed within the three sided enclosure made of three single bricks on edge. A hollow bamboo tube about 10 inches long and 1½ inches in diameter is periodically used to blow the fire to a hot flame in lieu of a draft. The identifications of the cooking and eating utensils given below were provided by Daw Aw Zar and U Myaing in an interview in which photographs of the objects were used.

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HTA MIN O (cooking pot): This is an earthenware jar used for cooking vegetables and other foods. It is a round based globular form with outflaring rim. A wide conical shaped lid with flat disc knob for raising goes over the orifice. It is smooth, light tan in colour throughout and about ¼ inch in thickness. It is tempered with sand. A stamped design encircles the widest diameter on the body. This diameter is about 7 inches, height is 4½ inches. One or two are kept on hand (Pathes: several. Camp: one). They cost 5 annas each. This sand tempered, stamped, earthenware appears in the early European contact period (late 1500's) at Syriam (Orr, K.G. "Stratigraphy in Lower Burma" Ms. in preparation.) It is rapidly being discarded in favour of aluminum pots which are not nearly as cheap but do not break. Traditionally this pot is used to cook rice. In speaking of its use Daw Aw Zar said: "We keep one or two, to boil vegetables and do other things to eat, seeing that there are seven people we have to cook (i.e. rice) with a big aluminum pot."

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HIN O (curry pot): This jar is generally of the same shape as the one described above but is wider at the orifice (8 inches diameter) though about the same height. It is of the same ware type; has a wavy-line stamped design just under the rim. Ordinarilly equipped with a conical lid, this vessel had a flat aluminum lid. This vessel is used to cook curry. It was brought from Pathes, where it was bought at a cost of 6 annas. Number used in Pathes: several, camp: 1.

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LAPHET-YE-OH (tea pot): The tea pot is also of tan earthenware and generally of the same ware as the cooking pots, with the exception that the surface was carefully scraped and slightly burnished. The body is globular, with thumb-like spout, and semi-circular clay handle. This pot was brought from Pantanaw, where it had cost 8 annas.

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SIN O (food storage jar): Whereas the cooking vessels are moulded by hand with the aid of a paddle, and lack glazing, the storage jars are glazed and have been made on the wheel. These glazed jars also have flat disc bases, and pear-shaped bodies with contracted necks and short, collar-like rims. In every way they appear to be a separate tradition from the cooking ware. The glaze is dark reddish-brown over a hard-baked purple-red core. The interior is thoroughly glazed but the glaze only covers the upper half of the exterior. The reddish-brown glaze is recent, appearing in ceramic collections of the last century in Rangoon (Orr, K.G. "Stratigraphy in Lower Burma", the Monkina Street section) being preceded by a yellow-black glaze in the early European period at Syriam.

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Salt saffron, oils, etc are stored in these jars. The one examined was about 4 inches in height and 5 inches in diameter. It came from Pathes and cost 3 annas. Number in Pathes several, camp: 3.

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25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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12. BABY'S BATH.

CHAPTER II

CHILDHOOD

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12. THE BATTAN CRADLE (PAKET).

THE cradle and the flower-stand are the two things that strike one in every Burman dwelling by the care bestowed on them. The plainest cradle has a turned rail and a carved headpiece (p. 8). The cradle swings by ropes to which the mosquito curtain is tied. The bed is made of a cotton mattress and a few plies of cloth. The infant is swaddled while its mother is lying in, and for a week or two later according to the season of the year. After that it wears only necklets and bangles. The first clothes the child gets are for grand occasions, after it has learned to run about and take care of itself. When the mother has recovered she takes her babe with her wherever she goes, and if a wood or cane cradle is not handy she slings the infant in a plain hammock of cloth (No. 284). The Burmans do not carry their young children in a sling on the back like the hill people, but on the hip as soon as they can sit up (Nos. 327, 424).

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When the babe is hardy enough to go without covering, it spends its waking hours on a smooth mat spread over a springy bamboo floor which somewhat

25: Ferrars E-5 (ca. 1890) 1901 API Burma
Burmese AP4

312 [271] [178 352] [294]

135. SEWING CLOTH.

surface water. In some parts of the country the water is brackish. Shallow tanks with built-up earthen borders are made to store the rain-water for drinking, and, unlike the tanks in India, these are kept free from contamination. There is always a separate stand for the pots of drinking-water, either in the house itself, or within reaching distance, with a roof of its own. The domestic shrine and flower-stand (*nyaung ye-ô zin*) is frequently associated with the water-stand. Apart from the advantage of keeping away the drip the isolation of the water-stand is so marked as to suggest a religious intention—possibly of forgotten animistic import—in addition to the obvious one of a boon to the traveller, in virtue of which the water-stand is frequently decorated in the Buddhistic religious style (No. 158). As already noted, dwelling-houses are not fit places for images of the Buddha, but only temples. In the houses, the Buddha is venerated by keeping his sacred tree green in the flower-vases on the *nyaung ye-ô zin*, which is often richly decorated. The shrine takes its name from the *ficus*, but the plants actually used are such as keep green longest in the shade, especially the aloe (*môt*). The observance has very possibly been transferred from a pre-buddhistic one (No. 157).

372 The native method of getting fire is shown in No. 141. Except in the great plains, there is enough waste land about the settlements, bearing trees and scrub where dry faggots may be collected. Logs [312] of dry timber are dragged in, and firewood for cooking split off as required, or billets are carted in and stored against the rainy season. In the cold season, fires are often [354] made on the ground in front of the houses, for the inmates to sit around. But in general,

136. VILLAGE WELL.